A

DIRECTORY

For the Publique

Worſhip of God

Throughout the three Kingdoms of *England*, *Scotland* and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book of

COMMON-PRAYER.

And for eſtabliſhing and obſerving of this preſent *DIRECTORY* throughout the Kingdom of *England*, and Dominion of *Wales*.

WITH

PROPOSITIONS.

Concerning

Church-Government,

And Ordination of MINISTERS.

LONDON, Printed by *T. R.* & *E. M.* for the Company of *Stationers*. 1656.

Die veneris, 3. Januarii. 1644.

An Ordinance of Parliament, for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the *Directory* for the Publick Worſhip of GOD.

THE *Lords and Commons aſſembled in Parliament, taking into ſerious conſideration the manifold inconveniences that have ariſen by the Book of Common-Prayer in this Kingdom, and reſolving according to their Covenant, to reform Religion according to the Word of God, and the Example of the beſt reformed Churches, Have conſulted with the Reverend, Pious and Learned Divines, called together for that purpoſe; And do judge it neceſſary that the ſaid Book of Common-Prayer be aboliſhed, and the* Directory *for the Publick Worſhip of God, herein after mentioned, be eſtabliſhed and obſerved in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and commons aſſembled in* Parliament, *That the Statute of the ſecond and third Years of King* Edward *the ſixth, Intituled, The Penalty for not uſing uniformity of Service, and Adminiſtration of Sacraments, And the Sta-*

tute of the fifth and sixth years of the same King, Intituled, Vniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be uniformity of Prayer, and Administration of Sacraments, as concerns the said book of Common Prayer, and the Vniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, intituled, By whose Order the Bible and Book of Common Prayer, shall be translated into the Welch tongue, as concerns the book of Common Prayer: And so much of the Statue of the eighth year of the same Queen, Intituled, All Acts made by any Person since Primo Eliz. for the consecrating, investing, &c. of any Arch-Bishop, or Bishop, shall be good, as concernes the said book; Be, and stand from henceforth repealed, void, and of none effect to all intents, constructions and purposes whatsoever: And that the said Book of Common Prayer shall not remain, or be from henceforth used in any Church or Chappel, or place of Publick Worship within the Kingdom of England, or Dominion of Wales; And that the Directory for publique Worship herein set forth, shall be henceforth used, pursued, and observed according to the true intent and meaning of this Ordinance, in all exercises of the Publick Worship of God, in every Congreation, Church, Chappel, and place of publick Worship within this Kingdom of England, and Dominion of Wales; which Directory

for

for the Publick Worship of God, with the Preface thereof, followeth. And it is further Ordained by the authority aforesaid, That there shall be provided at the charge of every Parish or Chapelry in this Realm of England, *and Dominion of* Wales, *a fair Register Book of Velim to be kept by the Minister and other Officers of the Church, And that the Names of all children baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be written and set down by the Minister therein: And also the Names of all Persons Married there, and the time of their Marriage: and also the Names of all Persons Buried in that Parish, and the time of their death and Burial; And that the said Book shall be shewed, by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Burial of any person therein Registred, and to take a Copy, or procure a Certificate thereof.*

THE PREFACE.

IN the beginning of the Blessed Reformation, our wise and pious Ancestors took care to set forth an Order for redress of many things, which they, then, by the Word discovered to be vain, erroneous, superstitious, and idolatrous in the Publick Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; because the Masse and the rest of the Latin service being removed, the Publick Worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Leturgy used in the Church of *England* (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad.

abroad. For, not to speak of urging the Reading of all the prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many godly Ministers and people, who could not yield unto them; as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. Sundry good Christians have been by meanes thereof kept from the Lords Table, and divers able and faithful Ministers debarred from the exercise of their Ministery (to the endangering of many thousand souls, in a time of such scarcity, of faithful Pastors) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their Faction have laboured to raise the estimation of it to such an height, as if there were no other Worship, or way of worship of God amongst us, but onely the Service Book, to the great hindrance of the Preaching of the Word; and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferiour to the reading of Common prayer, which was made no better then an Idol by many ignorant and superstitious people, who pleasing themselves in their presence at that Service, and their lip-Labour in bearing a part in it, have thereby hardned themselves in their ignorance and carelesnesse of saving knowledge and true piety.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, then endeavouring the reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableness of Imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to passe,) that the Leiturgy hath been a great means, as on the one hand to make and encrease an idle and unedifying Ministry, which contented it self with set forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseth to furnish all his servants whom he calls to that Office: So on the other side it hath been (and ever would be if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the Ministery to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Errour and Superstition, and for attaining of knowledge in the Mysteries of Godlinesse and gifts in Preaching and Prayer.

Upon

Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it, not from any love to novelty; or intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would joyn with us in this work, and whom we acknowledg as excellent instruments, raised by God to begin the purging and building of his house, and desire they may be had of us & our posterity in everlasting remembrance, with thankfulnesse and honour,) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withal give some publick Testimony of our endeavours for uniformity in Divine Worship, which we have promised in our solemn League and Covenant; We have, after earnest and frequent calling upon the Name of God, and after much consultation, not with flesh and blood, but with his holy Word, resolved to lay aside the former Leiturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed upon this following *Directory* for all the parts of Publick Worship at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of divine institution in every Ordinance, and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our meaning therein being only that the general heads, the sence and scope of the Prayers and other parts of Publick Worship being known to all, there may be a consent of all the Churches in those things that contain the substance of the service and worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may if need be, have some help and furniture: And yet so, as they become not hereby slothful and negligent in stirring up the gifts of Christ in them: But that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the ways of Divine Providence, may be carful to furnish his heart and tongue with further or other materials of Prayer and Exhortation, as shall be needful upon all occasions.

A DIRECTORY FOR

Publick Prayer, Reading the Holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other parts of the Publick worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their behaviour in the publick worship of God.

WHen the Congregation is to meet for Publick worship, the People (having before prepared their hearts thereunto) ought all to come, and joyn therein; not absenting themselves from the Publick Ordinances, through negligence, or upon pretence of private meetings. Let all enter the Assembly, not irreverently, but in a grave and seemly manner take their seats or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled, the Minister

nister, after solemn calling on them to the worshipping of the great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they do then in a special manner appear) and their own vilenesse and unworthinesse to approach so neer him; with their utter inability of themselves to so great work: And humbly beseeching him for Pardon; Assistance and Acceptance in the whole service then to be performed; and for a Blessing on that particular portion of his Word then to be read; and all in the Name and Mediation of the Lord Jesus Christ.

The Publick worship being begun, the people are wholly to attend upon it; forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturb the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly in that Ordinance of God which is then in hand.

Of

Of Publick reading of the holy Scriptures.

READing of the Word in the Congregation being part of the publick Worship of God, (wherein we acknowledg our dependance upon him, and subjection to him) and one means sanctified by him for the edifying of his people, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called Apocrypha) shall be publickly read in the Vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister; but it is convenient that ordinarily one Chapter of each Testament be read at every meeting, and sometimes more where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

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We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the Book of *Psalmes*, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done until the whole Chapter or Psalm be ended; and regard is always to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious; Which rule is to be observed in all other publick performances.

Beside publick Reading of the holy Scripture, every Person that can read, is to be exhorted to reade the Scriptures privately (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

AFter Reading of the Word (and singing of the Psalm) the Minister who is to Preach, is to endeavor to get his own & his Hearers hearts to be rightly affected with theirs sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect:

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To acknowledge our great sinfulnesse; First, by reason of Original sin, which (besides the guilt that makes us liable to everlasting damnation) is the seed of all other sins, hath depraved and poysoned all the faculties and powers of soul and body, doth defile our best actions, and were it not restrained, or our hearts renued by grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of men. And next by reason of actual sins, our own sins, the sinnes of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessary. Which sins of ours receive many fearful aggravations, we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not onely out of ignorance and infirmity, but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary: so that we have no cloak for sins; yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many invitations and offers of grace in the Gospel, not endeavoring as we ought to receive Christ into our hearts by faith, or to walk worthy of him in our lives.

To bewaile our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavoring after mortification & newnes of life, nor after the exercise of godlines in the power thereof; and that the best of us have

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not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others, as we ought, and to mourne ouer such other sins as the Congregation is particularly guilty of, notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other special obligations to the contrary.

To acknowledg and confesse, that, as we are convinced of our guilt, so out of a deep sense thereof, we judg our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law, and heaviest Judgements inflicted upon the most rebellious sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darknesse, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw neer to the throne of grace, encouraging our selves with hope of a gracious Answer of our prayers, in the riches and alsufficiency of that only one Oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the New Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid or part; and humbly

bly, and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that onely for the bitter sufferings, and precious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the holy Ghost, seale unto us by the same Spirit of Adoption, the full assurance of our pardon and Reconciliation, comfort all that mourn in Sion, speak peace to the wounded & troubled spirit; and bind up the broken-hearted: And as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgiveneſſe of sin, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Christ, To pray for sanctification by his Spirit: the mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation, and callings towards God and men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith and obedience unto the end.

To pray for the propagation of the Gospel & Kingdom of Christ to al nations, for the conversion of the Jews, the fulneſſe of the Gentiles, the fall of Anti-Christ, and the hastening of the second coming of our Lord, for the deliverance of the distressed Churches abroad from the tyranny of the antichristian faction and from the cruel oppressions & blasphemies of the Turk-

Turk: For the blessing of God upon all the Reformed Churches; especially upon the Churches and Kingdoms of England, Scotland, *and* Ireland, *now more strictly and religiously united in the solemn National League and Covenant, and for our Plantations in the remote parts of the world, more particularly, for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of godlinesse; prevent and remove Heresie, Schisme, Prophanenesse, Superstition, Security, and unfruitfulnesse under the means of grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.*

To pray for all in authority, especially for the Kings Majesty, that God would make him rich in blessings both in his person and government; establish his Throne in Religion and Righteousnesse, save him from evil Counsel, and make him a blessed and glorious instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terror of all that do evil, and the great good of the whole Church, and of all his Kingdoms; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royal Seed; For the comforting of the afflicted Queen of Bohemia, *sister to our Sovereign, and for the restitution and establishment of the Illustrious Prince* Charles, *Elector Palatine of the Rhein, to all his Dominions and dignities; For a blessing upon the high Court of Parliament (when sitting in any of these Kingdoms respectively) the*

Nobility

Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplary, holy, sober, just, peaceable and gracious in their lives; sound, faithful and powerful in their Ministry; and follow all their labours with abundance of success and blessing; and give unto all his people Pastors according to his own heart; For the Universities and all Schools, and Religious Seminaries of Church and Commonwealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would poure out a blessing upon the Ministry of the Word, Sacraments and discipline upon the Civil Government, and all the several Families and persons therein; For mercy to the afflicted under any inward or outward Distresse, For seasonable weather and fruitful seasons, as the time may requite; For averting the Judgements that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And with confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High Priest the Lord Jesus, to professe that it is the desire of our Souls to have fellowship with God in the reverent and conscionable use of his holy Ordinances, and to that purpose to pray earnestly for his grace and effectual assistance to the Sanctification of his holy Sabbath, the Lords Day, in all the Duties thereof, publick and private, both to our selves, and to all other

other Congregations of his People, according to the Riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive, as we should the deep things of God, the Mysteries of Jesus Christ, *which require a spiritual discerning, To pray, that the Lord, who teacheth to profit, would graciously please to poure out the Spirit of grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledg of Christ Jesus our Lord, and in him of the things which belong to our peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.*

More particularly, that God *would in special manner furnish his Servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, zeal, and utterance, that he may divide the word of God aright, to every one his portion, in evidence and Demonstration of the Spirit and Power; and that the Lord would circumcise the ears and hearts of the hearers, to hear, love, and receive with meekneſſe the ingraffed Word, which is able to save their souls, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of*

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the world, the hardneſſe of their own hearts, and whatſoever elſe may hinder their profitable and ſaving hearing; that ſo Chriſt may be ſo formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and work for ever.

We judge this to be a convenient Order in the ordinary publick prayers; yet ſo, as the Miniſter may defer (as in prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon or offer up to God ſome of the thankſgivings, hereafter appointed in his prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word being the power of God unto ſalvation, and one of the greateſt and moſt excellent works belonging to the Miniſtery of the Goſpel, ſhould be ſo performed, that the workman need not be aſhamed, but may ſave himſelf and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice, by his skill in the Original Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledg in the whole body of Theology, but moſt of all in the holy Scriptures, having his ſenſes & heart exerciſed in them above common

the common ſort of Beleevers, and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and ſtudying of the word) he ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and approve in his private preparations, before he deliver in publick what he hath provided.

Ordinarily, the ſubject of his ſermon is to be ſome text of Scripture, holding forth ſome principle or head of Religion; or ſutable to ſome ſpecial occaſion emergent; or he may go on in ſome Chapter, Pſalme, or Book of the Scripture as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous, drawn from the text it ſelf, or context, or ſome parallel place of general ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a brief ſum of it; if ſhort, a paraphraſe thereof, if need be; in both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analizing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the Hearers in the beginning with two many members of Diviſion, nor to trouble their mindes with obſcure terms of Art.

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In raising doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared. The paralel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The Arguments or reasons are to be solid, and as much as may be convincing. The Illustrations of what kinde soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the Reasons, and discovering and taking away the causes of prejudice and mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked cavils, which as they are endless, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in general Doctrine, although

never so much cleared and confirmed, but bring it home to special use, by application to his Hearers: Which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal and meditation, and to the natural and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart; and if there any unbeleever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledg of some truth, which is a consequence from his Doctrines, he may (when convenient) confirm it by a few firme arguments from the text in hand, and other places of Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, not to mention a blasphemous opinion unnecessarily: But if the people be in danger of an error, he is to confute it soundly; and endeavour to satisfie their Judgments and consciences against all objections.

In exhorting to Duties, he is, as he seeth cause, to teach also the means that help to the performance of them,

In Dehortation, Reprehension, and publick admonition (which require special wisdome,) let

let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles and terrors, he is carefully to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of tryal, (which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the signes clearly grounded on the holy Scripture whereby the hearers may be able to examine themselves, whether they have attained those graces, and performed those duties to which he exhorteth, or be guilty of the sin reprehended, and in danger of the Judgements threatned, or are such to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their wants and sinnes, affected with their Danger, and strengthned with comfort, as their condition upon examination shall require.

And, as he needeth not always to prosecute every Doctrine which lies in his text, so is he wisely to make choice of such Uses, as by his residence and conversing with his flock he findeth most needful and seasonable: and, amongst

these, such as may most draw their souls to Christ the fountaine of light, holinesse and comfort.

This method is not prescribed as necessary for every man, or upon every text; but onely recommended, as being found by experience to be very much blessed of God, and very helpful for the Peoples understandings and memories.

But the servants of Christ, whatever his method be, is to perform his whole Ministry.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and power, lest the Crosse of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiastical, or other humane Writers ancient or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his own gain or glory; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely framing all his Doctrines, Exhortations,

tations, and especially his reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and place, and not mixing his own passion or bitternesse.

5. Gravely, as becometh the Word of God, shunning all such gesture, voyce and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ, and walking before his flock as an example to them in it; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the Doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more specially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is, *To give thanks for the great love of God in sending his Son Jesus Christ unto us; For the Communication of his holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian darknesse and Tyranny, and for all other National Deliverances: For the Reformation of Religion; For the Covenant; and for many temporal blessings.*

To pray for the continuance of the Gospel, and all Ordinances thereof, in their purity, power, and liberty.

To turn the chief and most useful heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for Preparation for Death and Judgment, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spiritual Sacrifice, through the merit and mediation of our great High-Priest and Saviour, the Lord Jesus Christ.

And because the prayer which Christ taught

's Diſciples is not only a Pattern of Prayer, but it ſelf a moſt comprehenſive prayer, we recommend it alſo to be uſed in the prayers of the Church.

And whereas at the Adminiſtration of the Sacraments, the holding publick Faſts and dayes of Thankſgiving, and other ſpecial occaſions, which may afford matter of ſpecial Petitions and Thanſgivings; It is requiſite to expreſſe ſomewhat in our publick Prayers (as at this time, it is our duty to pray for a bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Miniſter herein is to apply himſelf in his Prayer before or after his Sermon to thoſe occaſions; but for the manner he is left to his liberty as God ſhall direct and enable him, in piety and wiſdom to diſcharge his duty.

The prayer ended, let a Pſalm be ſung if with conveniency it may be done. After which (unleſs ſome other Ordinance of Chriſt that concerneth the Congregation at that time be to follow) let the Miniſter diſmiſſe the Congregation with a ſolemn bleſſing.

THE Administration of the Sacraments.

And first of BAPTISM.

BAPTISM, as it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the Mysteries of God.

Nor is it to be administred in private places, or privately, but in the place of publick worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptisme, the Minister is to use some words

words, of inſtruction, touching the Inſtitution, Nature, Uſe, and Ends of this Sacrament: Shewing.

That it is inſtituted by our Lord Jeſus Chriſt; That it is a ſeal of the Covenant of Grace, of our ingraffing into Chriſt, and of our union with him, of Remiſſion of ſins, Regeneration, Adoption and Life eternal: that the water in Baptiſm repreſenteth and ſignifieth, both the blood of Chriſt, which taketh away all guilt of ſin, original and actual, and the ſanctifying vertue of the Spirit of Chriſt, againſt the dominion of ſin, and the corruption of our ſinful nature: That Baptizing, or Sprinkling and waſhing with water, ſignifieth the cleanſing from ſin by the blood, and for the merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to newneſſe of life, by vertue of the Death and reſurrection of Chriſt. That the promiſe is made to beleevers and their ſeed, and that the ſeed and poſterity of the faithful, born within the Church, have by their birth intereſt in the Covenant, and right to the ſeal of it, and to the outward priviledges of the Church under the Goſpel no leſſe then the children of Abraham *in the time of the Old Teſtament; the Covenant of Grace for ſubſtance being the ſame, and the grace of God, and the Conſolation of Beleevers, more plentiful then before: That the Sonne of God admitted little children into his preſence, embracing and bleſſing them, ſaying, For of ſuch is the Kingdome of God; That children by baptiſm are ſolemnly received into the boſome of the viſible Church di-*

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ſtinguiſhed from the world, and them that are without, and united with Beleevers, and that all who are Baptized in the Name of Chriſt, do renounce, and by their Baptiſm are bound to fight againſt the Devil, the World, and the Fleſh. That they are Chriſtians, and federally holy before Baptiſme, and therefore are they baptized. That the inward grace and vertue of Baptiſme is not tyed to that very moment of time wherein it is adminiſtred, and that the fruit and power thereof reacheth to the whole courſe of our life; and that outward Baptiſm is not ſo neceſſary, that through the want thereof the Infant is in danger of damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Chriſt, when and where it may be had.

In theſe or the like inſtructions, the Miniſter is to uſe his own liberty, and godly Wiſdome, as the ignorance or Errors in the Doctrine of Baptiſme, and the edification of the People ſhall require.

He is alſo to admoniſh all that are preſent,

To look back to their Baptiſm, to repent of their ſins againſt their Covenant with God, to ſtirre up their Faith: to improve and make the right uſe of their Baptiſm, and of the Covenant ſealed thereby betwixt God and their Soule.

He is to exhort the Parent,

To conſider the great mercy of God to him, and his childe; To bring up the childe in the Knowledge of the grounds of the Chriſtian Religion, and

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in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himſelf and childe, if he be neglegent, Requiring his ſolemn Promiſe for the Performance of his Duty.

This being done, Prayer is alſo to be joyned with the word of Inſtitution, for ſanctifying the water to this ſpiritual uſe, and the Miniſter is to pray to this or the like effect:

That the Lord, who hath not left us as ſtrangers without the Covenant of Promiſe, but called us to the priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ornance of Baptiſm at this time; That he would joyn the inward Baptiſm of his ſpirit with the outward Baptiſm of water; make this Baptiſme to the Infant a Seal of Adoption, Remiſſion of Sin, Regeneration and eternal life, and of all other promiſes of the Covenant of Grace; That the child may be planted into the likeneſs of the Death and Reſurrection of Chriſt, and that the body of Sin being deſtroyed in him, he may ſerve God in newneſs of life all his dayes.

Then the Miniſter is to demand the Name of the Childe, which being told him, he is to ſay, (calling the Childe by his Name.)

I Baptize thee in the Name of the Father, of the Son, and of the holy Ghoſt.

As he pronounceth theſe words, he is to baptize the child with water; which for the manner of doing it is not only lawful, but ſufficient

and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose:

Acknowledging with all thankfulnesse that the Lord is true and faithful in keeping Covenant and mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and special providence he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.

And praying, that the Lord would still continue and daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entred into the household of Faith, into his fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory, and if he live and attain the years of discretion, that the Lord would so teach him by his word & Spirit, and make his Baptisme effectual to him, & so uphold him by his divine power and grace, that by Faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through

Faith

Faith unto salvation through Jesus Christ our Lord.

Of the Celebration of the Communion or Sacrament of the Lords Supper.

THe Communion or Supper of the Lord, is frequently to be celebrated: But how often, may be considered and determined by the Ministers and other Church governours of each Congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where the Sacrament cannot with conveniency be frequently administred, it is requisite that publick warning be given the Sabbath-day before the administration thereof; and that either then, or on some day of that week, something concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publick and private, all may come better prepared to that heavenly Feast.

When the day is come for admistration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation;

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Expreſſing the ineſtimable benefit we have by this Sacrament, together with the ends and uſe thereof; ſetting forth the great neceſſity of having our comforts and ſtrength renued thereby, in this our pilgrimage and warfare; How neceſſary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting ſoules after Chriſt and his benefits; How great the danger to eat and drink unworthily.

Next, he is in the Name of Chriſt on the one part, to warn all ſuch as are Ignorant, Scandalous, Prophane, or that live in any ſin or offence againſt their Knowledge or Conſcience, that they preſume not to come to that holy Table, ſhewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgement unto himſelf; and on the other part, he is in ſpecial manner to invite and encourage all that labour under the ſenſe of the burden of their ſinnes, and feare of wrath, and deſire to reach out unto a greater progreſſe in grace, then yet they can attain unto, to come to the Lords Table; aſſuring them in the ſame Name, of eaſe, refreſhing and ſtrength to their weak and wearied Soules.

After this Exhortation, Warning and invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it; The Miniſter is to begin the action with ſanctifying and bleſſing the Elements of Bread and Wine ſet before him (the bread in comely and convenient veſſels, ſo prepared, that being broken by him

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and given, it may be distributed amongst the Communicants; the Wine also in large Cups;) having first in a few words shewed, That those Elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and prayer.

Let the words of institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*, Ch. 11. vers. 23. *I have received of the Lord*, &c. to vers. 27. which the Minister may when he seeth requisite explain and apply.

Let the Prayer, Thanksgiving or Blessing of the Bread and Wine be to this effect.

With humble & hearty acknowledgment of the greatness of our misery, from which neither man nor Angel was able to deliver us; and of our great unworthiness of the least of al Gods mercies, to give thanks to God for all his benefits, and especially for that great benefit of our redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of grace, the Words and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To profess that there is no other Name under heaven by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty

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and life, have acceſſe to the throne of Grace, are admitted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life,

Earneſtly to pray to God the Father of all mercies, and God of all conſolation, to vouchſafe his gracious preſence, and the effectual working of his Spirit in us, and ſo to ſanctifie theſe Elements both of Bread and wine, and to bleſſe his own Ordinance, that we may receive by faith the body and blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and too him, who hath loved us, and given himſelf for us.

All which he is to endeavour to perform with ſutable affections anſwerable to ſuch an holy action, and to ſtir up the like in the people.

The elements being now ſanctified by Word and Prayer, the Miniſter being at the Table is to take the bread in his hand, and ſay in theſe expreſſions (or other the like, uſed by Chriſt or his Apoſtle upon this occaſion;)

According to the holy inſtitution, command and example of our bleſſed Saviour Jeſus Chriſt, I take this bread, and having given thanks, I break it and give it unto you. (There the Miniſter, who is alſo himſelf to communicate, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, this is the body of Chriſt which is broken for you, do this in remembrance of him.*

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In like manner the Minister is to take the cup, and say in these expressions, (or other the like, used by Christ or the Apostle upon the same occasion;)

According to the institution, command, and example of our Lord Jesus Christ, I take this cup and give it unto you, (Here he giveth it unto the Communicants:) *This Cup is the New Testament in the blood of Christ, which is shed for the remission of the sinnes of many: Drink ye all of it.*

After all have communicated, the Minister may in a few words put them in mind,

Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn thanks to God,

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to intreat for pardon for the effects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no part of the publick Worship be thereby hindred.

Of the Sanctification of the Lords Day.

THe Lords Day ought to be ſo remembred before-hand, as that all worldly buſineſs of our ordinary callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Chriſtian Sabbath. To which end it is requiſite, that there be a holy ceſſation or reſting all the day from all unneceſſary labours, and an abſtaining not only from all ſports and paſtimes, but alſo from all worldly words and thoughts.

That the Diet on that day be ſo ordered, as that neither ſervants be unneceſſarily detained from the Publick Worſhip of God, nor any other Perſons hindred from the ſanctifying that day.

That there be private Preparation of every perſon or family, by Prayer for themſelves, and for Gods aſſiſtance of the Miniſter, and for a bleſſing upon his Miniſtry, and by ſuch holy exerciſes, as may further diſpoſe them to a more comfortable communion with God in his publick Ordinances.

That all the People meet ſo timely for publick worſhip, that the whole Congregation may be

be present at the beginning, and with one heart solemnly joyne together in all parts of the publick Worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publick be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their families to an account of what they have heard) and Chatechising of them, holy Conferences, Prayer for a blessing upon the publick Ordinances, singing of Psalmes, visiting the sick, relieving the poor, and such like duties of pietty, charity and mercy, accounting the Sabbath a delight.

The solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankinde, and of publick interest in every Common-wealth; yet because such as marry are to marry in the Lord, and have special need of Instruction, Direction, and Exhortation from the Word of God at their entring into such a new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a blessing upon them.

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Marriage is to be betwixt one man and one woman onely, and they, such as are not within the degrees of Consanguinity or Affinity, prohibited by the Word of God. And the parties are to be of years of discretion, fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage between any persons, their purpose of marriage shall be published by the Minister three several Sabbath days in the Congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the Minister who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that publication of such their purpose (if the parties be under age) the consent of the Parents, or others under whose power they are, (in case the parents be dead) is to be made known to the Church Officers of that Congregation to be Recorded.

The like is to be observed in the proceedings of all others, although of age whose parents are living for their first Marriage. And in after Marriages of either of those parties, they [illegible] be exhorted not to contract Marriage, w[illegible] first acquainting their parents with it, ([illegible] conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their

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own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the marriage is not to be long deferred. Therefore the Minister, having had convenient warning, and nothing being objected to hinder it, is publickly to solemnize it in the place appointed by Authority for publick worship, before a competent number of credible witnesses, at some convenient houre of the day, at any time of the year, except on a day of publique humiliation, and we advise that it be not on the Lords day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect.

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provokt him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweetens every Relation) to be their portion, to own and accept them in Christ, who are now to be joyned in the honourable Estate of Mariage, the Covenant of their God. And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The prayer being ended, it is convenient that the

the Minister do briefly declare unto them out of the Scripture,

The Institution, Use and Ends of Marriage, with the Conjugal Duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy Word of God, that they may learne to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankful sober, and holy use of all conjugal comforts, praying much with and for one another, watching over, and provoking each other to love and good works, and to live together as the heirs of the grace of life:

After solemn charging of the persons to be married before that great God who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it. The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words;

I. N. do take thee N. to be my married wife, and do, in the presence of God; and before this Congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by Death.

Then the woman shall take the man by his right hand, and say these words;

I. N.

I. N. do take thee N. to be my married Husband, and I do in the presence of God, and before this Congregation, promise & covenant to be a loving, faithful and obedient Wife unto thee, untill God shall separate us by Death.

Then without any further Ceremony, the Minister shall in the face of the Congregation pronounce them to be Husband and Wife, according to Gods Ordinance; and so conclude the action with prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married; as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusal of al whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the Minister not only to teach the people committed to his charge in publick, but privately, and particularly to admonish, exhort, reprove and comfort them upon all seasonable occasions, so far as his time strengt

strength, and personal safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls; and in times of sickness to desire his advice and help, timely and seasonably before their strength and understanding fail them.

Times of sickness and affliction, are special opportunities put into his hand by God, to minister a word in season to weary souls; because then the consciences of men are, or should be more awakened, to bethink themselves of their spiritual estates for eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some spiritual good to his soul, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for tryal and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods visi-

visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith, and as he seeth cause, instruct him in the nature, use, excellency and necessity of those graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation that is upon him, instructions and resolution shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the foul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rouze him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

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If he have endeavoured to walk in the way of holinesse, and to serve God in uprightnesse although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favor, then it will be fit to raise him up by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of righteousnesse in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own righteousnesse, shall have life and salvation in him.

It may be also useful to shew him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin, the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the feare of death, triumphed over the grave, given us victory, is himself entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtaine a joyful and glorious Resurrection to eternal life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and mediation of Jesus Christ, who hath engaged himself

self never to cast off them, who in truth and sincerity come unto him. Care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of hope to every penitent Beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him and for him to this effect;

Confessing and bewailing of sin Original and Actual, the miserable condition of all by nature, as being children of wrath, and under the curse, acknowledging that all Diseases, Sicknesses, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for righteousness and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all means of

his Recovery to remove the disease, renue his strength, and enable him to walk worthy of God, by a faithful remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickness, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes by the present Visitation, he may find such evidence of the pardon of his sins, of his interest in Christ, and eternal life by Christ, as may cause his inward man to be renued while his outward man decayeth; that he may behold death without fear, cast himselfe wholly upon Christ without doubting, desire to be dissolved and to be with Christ and so receive the end of his Faith, the salvation of his soul, through the onely merits and intercession of the Lord Jesus Christ, our alone Savior and al-sufficient Redeemer.

The Minister shal admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make peace with him; in health to prepare for sickness, death, and judgement, and all the dayes of their appointed time, so to wait

until

until their change come, that when Christ who is our life shall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHen any person departeth this life, let the dead body upon the day of Burial be decently attended from the house to the place appointed for publick Burial, and there immediately interred without any Ceremony.

And because the customs of kneeling down and praying by or toward the dead corps, and other such usages in the place where it lies, before it be carried to Burial, are superstitious; and for that praying, reading, and singing both in going to and at the grave have been grossely abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside.

Howbeit we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick Burial, do apply themselves to meditations and conferences suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the Burial, suitable to the rank and condition of the party deceased whiles he was living.

Concerning publick solemn Fasting.

WHen some great and notable Judgements are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, publick solemn fasting (which is to continue the whole day) is a duty that God expecteth from the nation or people.

A religious Fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken; yet very sparingly, to support Nature when ready to faint,) but also from all worldly labour, discourses and thoughts, and from all bodily delights (although at other times lawful) rich apparrel, ornaments, and such like, during the Fast, and much more from whatever is, in the nature or use, scandalous or offensive; as garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of persons, as there shall be occasion.

Before the publick meeting, each family and person apart are privately to use all Religious care to prepare their hearts to such a solemn work, & to be early at the Congregation.

So large a portion of the day, as conveniently

ly may be, is to be spent in publique Reading and preaching of the Word, with singing of Psalms fit to quicken affections sutable to such a Duty; but especially in prayer to this or the like effect.

Giving glory to the great Majesty of God, the Creator, Preserver, and Supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of him; acknowledging his manifold, great and tender mercies, especially to the Church and Nation, the more effectually to soften and abase our hearts before him; Humbly confessing of sins of all sorts, with their several aggravations; justifying Gods righteous judgments as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity & enlargement then at other time, applying by faith the promises and goodnesse of God for pardon, Help and Deliverance from the evils felt, feared, or deserved, and for obtaining the blessings which we need and expect, together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers who are the mouths of the people unto God, ought so to speak from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, & even melted thereby; especially with sorrow for their sins,

that it may be indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such Scriptures to be read, and of such Texts for preaching, as may best work the hearts of the hearers to the special businesse of the day? and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tells him are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publick Duties, the Minister is in his own and the peoples name to engage his and their hearts to be the Lords, with professed purpose and resolution to reforme what ever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before:

He is also to admonish the people with all importunity, that the work of that day doth not end with the publick duties of it, but that they are so to improve the remainder of the day, & of their whole life, in re-inforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publick, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of grace, in pardoning of sin,

in

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his people by Jesus Christ.

Beside solemn and general Fasts enjoyned by authority, we judge that at other times Congregations may keep days of Fasting, as Divine Providence shall administer unto them special occasions; And also that Families may do the same, so it be not on days wherein the Congregation to which they do belong, is to meet for Fasting, or other publick duties of Worship.

Concering the Observation of dayes of publick Thanksgiving.

WHen any such day is to be kept, let notice be given of it, and of the occasion thereof, some eminent time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a word of exhortation, to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy & Thanksgiving, let some pertinent Psalme or Psalmes be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present business.

Then let the Minister who is to preach, proceed to further Exhortation and prayer before his Sermon, with special reference to the present work; after which let him preach upon some text of Scripture pertinent to the occasion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the necessities of the church, King and State (if before the Sermon they were omitted) but enlarge himself in due and solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks; with humble Petition for the continuance and renuing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so having sung another Psalm suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismission) is solemnly to admonish them, to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnal, but

spiritual

ſpiritual, which may make Gods praiſe to be glorious, and themſelves humble and ſober; and that both their feeding and rejoycing may render them more cheerful, and enlarged further to celebrate his praiſes in the midſt of the congregation when they return unto it, in the remaining part of that day.

When the congregation ſhall be again aſſembled, the like courſe in praying, reading, preaching, ſinging of Pſalmes, and offering up of more praiſe and Thankſgiving, that is before directed for the morning, is to be renued and continued ſo far as the time will give leave.

At one or both of the publick meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of publick Humiliation) that their loynes may bleſſe us, & rejoyce the more with us: And the people are to be exhorted, at the end of the latter meeting, to ſpend the reſidue of that day in holy duties, and teſtifications of chriſtian love and charity one towards another, and of rejoycing more and more in the Lord; as becometh thoſe who make the joy of the Lord their ſtrength.

Of ſinging of Pſalmes.

IT is the duty of chriſtians to praiſe God publickly by ſinging of Pſalms together in the congregation, and alſo privately in the family.

In ſinging of Pſalms the voice is to be tuneable and gravely ordered: But the chief care muſt be to ſing with underſtanding, and with grace in the heart, making melody to the Lord.

That the whole Congregation may joyn herein, every one that can read is to have a Psalme-book, and all others not disabled by age or otherwise, are to be exhorted to learn to read; But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other ruling Officers, do reade the Psalm line by line before the singing thereof.

An Appendix touching dayes and places for Publick Worship.

THere is no day commanded in Scripture to be kept holy under the Gospel, but the Lords day, which is the Christian Sabbath.

Festival days, vulgarly called holy days, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for Publick Fasting or Thanksgiving, as the several eminent and extraordinary dispensations of Gods providence shall administer cause and opportunity to his People.

As no place is capable of any holinesse under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publick Worship of God; And therefore we hold it requisite that the places for publick assembling for worship among us should be continued and employed to that use. *FINIS.*

To the Right Honourable

The Lords and Commons

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster* Concerning *Church-Government.*

The Preface.

JEsus Christ, upon whose shoulders the Government is, whose name is called Wonderful, Counsellor, the *Mighty* God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdom to order it, and to establish it with judgment and Justice from henceforth even for ever, having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him on his own right hand, far above all principalities, and power, and might, and

Mat. 28. 4, 18, 19, 20. *Eph.* 1. 20, 21, 22, 23. compared with *Eph.* 4. 8. 11. and *Psal.* 68. 18.

and Dominion, and every Name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his Body, the fulness of him that filleth all in all: He being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave Offices necessary for the Edification of his church, and perfecting of his Saints.

Of the Church.

THere is one General church visible, held forth in the New Testament, 1 *Cor.* 12 12, 13, 28. together with the rest of the chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the General church visible, for the gathering and perfecting of it in this life until his second coming, 1 *Cor.* 12. 28. *Eph.* 4. 4 5. compared with *verse* 10, 11 12. 13, 15, 16. of the same chapter.

Particular visible churches, Members of the General Church, are also held forth in the New Testament, *Gal.* 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Particular churches in the Primitive times were made up of visible Saints, *viz.* of such as being of age, professed faith in Christ, and obedience unto Christ; according to the Rule of faith and life taught by Christ and his Apostles; And of their children, *Acts* 2. 38, 41. *Acts* 2. *verse* last, compared with *Acts* 5. 14. 1 *Cor.* 12. compared with 2 *Cor.* 9 13. *Acts* 2. 39. 1 *Cor.* 7. 14. *Rom.* 11. 16. and so forward, *Mark* 10. 14.

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compared with *Mat.* 19 verse 13, 14 *Luke* 18 verse 15, 16

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church Governors and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the church, *Jer.* 3 15, 16, 17 Prophecying of the time of the Gospel, 1 *Pet.* 5 2, 3 4 *Eph.* 4 11, 12, 13

First, it belongs to his office,

To pray for and with his Flock, as the mouth of the people unto God, *Acts* 6 2, 3, 4 and 20 36 where preaching and prayer are joyned as several parts of the same office, *James* 5 14, 15 The office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his office as a part thereof, 1 *Cor.* 15 16

To read the Scripture publickly, for the proof of which,

1 That the Priests and Levites in the Jewish church were trusted with the publick reading of the Word, as is proved, *Deut.* 31 9, 10, 11 *Neh.* 8 1, 2, and 13.

2. That

2. That the *Ministers of the Gospel* have as ample a charge and commission to dispense the Word as well as other Ordinances, as the Priests and Levites had under the Law, proved, *Isa.66.21. Mat.23.34.* Where our Saviour entituleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastours office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, *1 Tim. 3. 2. 2 Tim. 3.16,17. Tit. 1.9.*

To Catechise, which is a plain laying down the principles of the Oracles of God, *Heb. 5.12.* or of the Doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries, *1 Cor.4.1,2*

To administer the Sacraments, *Mat. 18. 19, 20. Mark 16.15,16. 1 Cor.11.23,24,25.* compared with *1 Cor.10.16.*

To blesse the people from God, *Numb.6.23, 24,25,26.* compared with *Rev.14.5.* (where the same blessings and persons from whom they come are expressely mentioned,) *Isa.66.21.* here under the names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by office to blesse the people, *Deut.10.8. 2 Cor.13.14. Eph. 4. 2.*

To

To take care of the poor, *Acts* 11. 30. and 4. 34, 35, 36, 37. and 6. 2, 3, 4 1 *Cor.* 16. 1, 2, 3, 4. *Gal.* 2. 9, 10.

And he hath also a ruling power over the flock as a Pastor, 1 *Tim.* 5. 17. *Acts* 20. 17. and 28. 1 *Thes.* 5. 12. *Heb.* 13. 7, 17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Pastor, 1 *Cor.* 12. 28. *Eph.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the Ministry of the Word, *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 1, 4, 5, 6, 7. Though these different gifts may meet in, and accordingly be exercised by one and the same Minister, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 2. 9. yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11. And he that doth more excel in Exposition of Scripture, in teaching sound doctrine; and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, the places alledged by the Notation of the Word doth prove the proposition; Nevertheless, where is but one Minister

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in a particular Congregation, he is to perform so far as he is able the whole work of the Ministry, as appeareth in 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged, 1 *Tim.* 6 2

A Teacher or Doctor is of a most excellent use in Schools and Universities, as of old in the Schools of the Prophets, and at *Jerusalem*, where *Gamaliel* and others taught as Doctors.

Other Church Governors.

AS there were in the Jewish church Elders of the people, joyned with the Priests and Levites in the Government of the church, (as appeareth in 2 *Chron.* 19 8, 9, 10.) So Christ, who hath instituted a Government, and Governors Ecclesiastical in the church, hath furnished some in his church, beside the ministers of the Word, with gifts for Government, and with commission to execute the same when called thereunto, who are to joyn with the Minister in the Government of the Church, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28. which Officers, reformed churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as distinct Officers in the church, *Phil.* 1. 1. 1 *Tim.* 3. 8 whose office is perpetual, 1 *Tim.* 3. 8 to *verse* 15. *Acts* 6. 1, 2, 3, 4 To whose office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, *Acts* 6 1, 2, 3, 4 and the verses following.

Of

Of particular congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship: When Beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, *1 cor. 14. 26 Let all things be done unto edifying*, and *verses* 33, 40.

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwelling.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them, which moral tye is perpetual, for Christ came not to destroy the Law, but to fulfil it. *Deut. 15. 7, 11 Mat. 22. 39 Mat. 5. 17*

Secondly, the communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances and discharge of moral duties without respect of persons, *1 cor. 14. 26 Let all things be done unto edifying*, Heb. 10. 24, 25. *James 2. 1, 2.*

Thirdly, the Pastor and people must so neerly cohabit together, as that they may mutually perform their duties each to other with most conveniency. In

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOr Officers in a single Congregation, there ought to be one at the least, both to labour in the word and doctrine, and to rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is also requisite that there should be others to joyn in Goverment, 1 *Cor.* 12. 28.

And likewise it is requisite, that there be others to take special care for the relief of the poor, *Acts* 6. 2, 3.

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well-ordering of the affairs of that Congregation, each according to his office.

It is most expedient that in these meetings, one, whose office is to labour in the Word and Doctrine, do moderate in their proceedings, 1 *Tim.* 5. 17.

Of the Ordinance of a particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, 1 *Tim.* 2. 1. 1 *Cor.* 14. 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applyed, Catechising, the Sacraments admi-

administred, Collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of assemblies for the same.

CHrist hath instituted a Government and Governors Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the power in common of all these Assemblies.

IT is lawful and agreeable to the word of God, that the several Assemblies before mentioned have power to convent and call before them any person within their several bounds, whom the Ecclesiastical business which is before them doth concern, proved by *Mat.* 18.

They have power to hear and determine such causes and differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said assemblies have some power to dispence Church-censures. *Of*

Of congregational Assemblies, that is the meeting of the Ruling Officers of a particular Congregation for the Government thereof.

THe ruling officers of a particular congregation have power authoritatively to call before them any member of the congregation, as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the congregation. To admonish and rebuke,

Which three branches are proved by *Heb.* 13 17 1 *Thes.* 5 12,13 *Ezek.* 34 4

Authoritative suspension from the Lords Table of a person not yet cast out of the church, is agreeable to the Scripture.

First, because the Ordinance it self must not be prophaned.

Secondly, because we are charged to withdraw from those that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, and also to the whole Church, *Mat.* 7 6 2 *Thes.* 3 6,14,15 1 *Cor.* 11 27 *to the end of the chap.* compared with *Jude, verse* 23 1 *Tim.* 5 22 And there was power and authority under the Old Testament, to keep unclean persons from holy things, *Lev.* 13 5 *Numb.* 9 7 2 *Chron.* 23 19

The like power and authority by way of Analogy continues under the New Testament.

The Ruling Officers of a particular congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church. First,

First, because those who have authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, because it is an Ecclesiastical businesse of ordinary practice belonging to that congregation.

When Congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinseeal weaknesses, and mutual dependance; as also in regard of enemies from without.

Of Classical Assemblies.

THe Scripture doth hold out a Presbytery in a church, both in the first Epistle to *Timothy*, *chap.*4 *verse* 14 and in *Acts* 15.2,4,6

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church Governors, to joyn with the Ministers in the Government of the church, as appeareth, *Rom.*12,7,8 1 *Cor.*12,28

The Scripture doth hold forth, that many particular congregations may be under one Presbyterial Government.

This Proposition is proved by instances.

1. First, of the Church of *Jerusalem*, which consisteth of more congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First, the church of *Jerusalem* consisteth of more

more congregations then one, as is manifest,

First, by the multitude of Beleevers mentioned in divers.

Both before the dispersion of the Beleevers there by means of the persecution, mentioned in the *Acts* of the Apostles, *ch.* 8. in the beginning thereof, witness *ch.* 1. 11. and 2. 41, 46, 47. and 4. 4. and 14. and *chap.* 6. of the same book of the *Acts*, verse 17

And also after the dispersion, *Acts* 9. 32. *chap.* 12. 24. and *c.* 21. 20. of the same Book

Secondly, by the many Apostles and other Preachers in the church of *Jerusalem*; and if there were but one congregation there, then each Apostle preached but seldom; which will not consist with *chap.* 6. 2. of the same Book of the *Acts* of the Apostles.

Thirdly, the diversity of Languages amongst the Beleevers, mentioned both in the second and sixth chapters of the *Acts*, doth argue more congregations then one in that church.

2. Secondly, all those congregations were under one Presbyterial Government, because,

First, they were one church *Acts* 8. 1: and *ch.* 2. 47. compared with *ch.* 5. 11. and 12. 5. and 15. 4. of the same Book.

Secondly, the Elders of the church are mentioned, *Acts* 11. 30. and 15. 4, 6, 22. and 21. 17, 18. of the same book.

Thirdly, the Apostles did the ordinary Acts of Presbyters as Presbyters in that Kirk, which proveth a Presbyterial church before the dispersion, *Acts* 6. Fourthly,

Fourthly, the ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of Government. *Acts* 11.30. and 15.4,6, 22. and 21.17,18. and ſo forward, which proves that thoſe ſeveral Congregations were under one Presbyterial Government.

And whether theſe Congregations were fixed or not fixed, in regard of Officers or Members; it is all one as to the truth of the propoſition.

Nor doth there appear any material difference betwixt the ſeveral Congregations in *Ieruſalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedneſſe required of Officers or Members.

3. Thirdly, therefore the Scripture doth hold forth, that many congregations may be under one Presbyterial Government.

II. Secondly, by the inſtance of the church of *Epheſus*; for,

1. That they were more congregations then one in the church of *Epheſus*, appears by *Acts* 20. 31. where is mention of *Pauls* continuance at *Epheſus*, in preaching for the ſpace of three years, and *Acts* 19.18,19,20. where the ſpecial effect of the Word is mentioned, and *verſe* 10. and 17. of the ſame *Chapter*, where is a diſtinction of *Jews* & *Greeks*, and 1 *Cor.* 16.8,9. where is a reaſon of *Pauls* ſtay at *Epheſus* until *Pentecoſt*, and *verſe* 19. where is mention of a particular church in the houſe of *Aquila* and *Priſcilla*, then at *Epheſus*, as appears, *Acts* 18, 19, 24, 26. All which

which laid together doth prove, that the multitudes of Beleevers did make more congregations then one in the church of *Epheſus*.

2 That there were many Elders over theſe many congregations, as one Flock, appeareth, *Acts* 20,17,25,28,30,36,37

3 That theſe many congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* 2. the firſt ſix *verſes*, joyned with *Acts* 20 17,18.

Of Synodical Aſſemblies.

THe Scripture doth hold out another ſort of Aſſemblies for the Government of the Church, beſide claſſical and congregational, all which we call Synodical, *Acts* 15 Paſtors and Teachers, and other church Governors, (as alſo other fit perſons, when it ſhall be deemed expedient) are members of thoſe Aſſemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Aſſemblies may lawfully be of ſeveral ſorts, as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God; that there be a ſubordination of congregational, claſſical, provincial, and national Aſſemblies for the government of the Church.

Of Ordination of Miniſters.

UNder the Head of Ordination of Miniſters is to be conſidered either the Doctrine of Ordination, or the power of it.

Touch-

Touching the doctrine of Ordination.

NO man ought to take upon him the Office of a Minister of the Word without a lawful calling, *John* 3.27. *Rom.*10.14,15. *Jer.* 14.14. *Heb.*5.4.

Ordination is alwaies to be continued in the Church, T*it.*1.5 1 Tim.5.21,22.

Ordination is the solemn setting apart of a person to some publick Church office, *Numb.* 8.10,11,14,19,22. *Acts* 6.3,5,6.

Every Minister of the Word is to be ordained by imposition of hands, and prayer with Fasting, by those preaching Presbyters to whom it doth belong, 1 T*im.*5.22. *Acts* 14.23. & 13.3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts* 14.23. T*it.*1.5. *Acts* 20.17. and 28.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 T*im.*3.2,3,4,5,6. & Tit.1.6,7,8,9.

He is to be examined and approved by those by whom he is to be ordained, 1 T*im.*3.7,10. and 6.5.22.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 Tim.3.2. Tit.1.7.

Touching the power of Ordination.

ORdination is the act of a Presbytery, 1 T*im.* 4.14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which when it is over more congregations then one, whether those congregations be fixed or not fixed, in regard of Officers or members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite, that no single congregation that can conveniently associate, do assume to it self al and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any Rule which may warrant such a practise.

2. Because there is in Scripture example of an Ordination in a Presbytery over divers congregations, as in the church of *Jerusalem*, where were many congregations, these many congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of hands doth appertain for those congregations within their bounds respectively.

Some other particulars concerning Church-Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this Honourable House.

To the Right Honourable

The Lords and Commons

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *Westminster*, Concerning

The Doctrinal Part of Ordination of MINISTERS.

1. NO man ought to take upon him the office of a Minister of the Word without a lawful calling, *John* 3.17. *Rom.* 10.14,15. *Jer.* 14. 14. *Heb.* 5.4.

2. Ordination is always to be continued in the Church, *Tit.* 1.5. 1 *Tim.* 5.21,22.

3. Ordination is the solemn setting apart of a person to some publick Church office, *Numb.* 8. 10,11,14,19,22. *Acts* 6.3,5,6.

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong, 1 *Tim.* 5.22. *Acts* 14.23. & 13.3.

5. The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more congregations then one, whether those congregations be fixed or not fixed,

ed in regard of Officers or members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular church or other Ministerial charge, *Acts* 14. 23. *Tit.* 1. 5 *Acts* 20. 17. & 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, 6, 7, 8, 9.

8. He is to be examin'd & approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. & 5. 22.

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congreation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for those Congregations within their bounds respectively, 1 *Tim.* 4 14.

11. In extraordinary cases, something extraordinary may be done, until a setled order may be had, yet keeping as neer as possible may be to the rule, 2 *Chro.* 19. 34, 35, 36. & cap. 30. 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The *Directory for Ordination of Ministers.*

IT being manifest by the Word of God, that no man ought to take upon him the office of a Minister

niſter of the Goſpel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wiſdom, gravity and ſolemnity; we humbly tender theſe directions as requiſite to be obſerved.

1. He that is to be ordained, being either nominated by the people, or otherwiſe commended to the Presbytery for any place, muſt addreſſe himſelf by the Presbytery, and bring with him a Teſtimonial of his taking the Covenant of the three Kingdoms; of his diligence and proficiency in his Studies; What degrees he hath taken in the Univerſity, and what hath bin the time of his abode there; and withal of his age, which is to be twenty four years, but eſpecially of his life and converſation.

Which being conſidered by the Presbytery, they are to proceed, to enquire touching the grace of God in him, and whether he be of ſuch holineſs of life as is requiſite in a *Miniſter* of the Goſpel, and to examine him touching his learning and ſufficiency, and touching the evidences of his calling to the holy *Miniſtry*, and in particular his fair and direct calling to that place.

The Rules for examination are theſe.

1. *That the party examined be dealt with all in a brotherly way with mildneſs of ſpirit, and with ſpecial reſpect to the gravity, modeſty, and quality of every one.*

2. *He ſhall be examined touching his skil in the Original Tongues, and his tryal to be made by reading the* Hebrew *and* Greek Teſtaments, *and rendring*

dring some portion of some into Latin; *and if he be defective in them, enquiry shall be made the more strictly after his other learning, & whether he hath skill in* Logick *and* Philosophy.

3. *what Authors in* Divinity *he hath read, & is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox doctrine contained in them, against all unsound & erroneous opinions, especially these of the present age, of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.*

4. *If he hath not before preached in publick, with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.*

5. *He shall also, within a competent time, frame a discourse in* Latin *upon such a common place or Controversie in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the sum thereof, and maintain a Dispute upon them.*

6. *He shall preach before the people, the Presbytery, or some of the Ministers of the Word appointed by them, being present.*

7. *The proportion of his gifts in relation to the place unto which he is called, shall be considered.*

8. *Beside the tryal of his gifts in preaching, he shall undergo an examination in the Premises two several dayes, and more, if the Presbytery shall judge it necessary.*

9. *And*

9. *And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his abilities and Conversation, whereupon his fitnesse for that place shall be tried by his Preaching there (if it shall be judged necessary) by a further examination of him.*

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several days, and to converse with the people, that they may have tryal of his gifts for their Edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days appointed for the tryal of his gifts in preaching, there shall be sent from the Presbytery to the Congregation a publick intimation in writing, which shall be publickly read before the people, and after affixed to the Church door, to signifie, that such a day a competent number of the members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion and meeknesse what exceptions they have against him; and if upon the day appointed there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to *Ordination*.

5. Upon the day appointed for *Ordination*,

which is to be performed in that Church, where he that is to be ordained is to serve, a solemne Fast shall be kept by the Congregation, that they may the more earnestly joyn in prayer for a blessing upon the Ordinance of Christ, and the labors of his servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the People, concerning the office and duty of Ministers of Christ, and how the people ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his perswasion of the truth of the reformed Religion, according to the Scripture; his sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacrament, Discipline, and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the truth of the Gospel, and unity of the Church against Error and Schism. His care that himself and his Family may be unblameable and examples to the flock; His willingness and humility in meekness of spirit, to submit unto the admonitions of his Brethren, and discipline of the Church; And his Resolution to continue in his duty against all trouble and persecution.

7. In

7. In all which having declared himself, professed his willingness, and promised his endeavors by the help of God; The Minister likewise shall demand of the people, concerning their willingness to receive and acknowledge him as the *Minister* of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office.

Which being mutually promised by the people, the Presbytery, or the *Ministers* sent from them for Ordination, shall solemnly set him apart to the office and work of the *Ministery*, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his people, and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work: To intreat him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to this holy service) to fulfil the work of his Ministry in all things, that he may both save himself, and his people committed to his charges*

9. This or the like from prayer and blessing being ended, let the *Minister* who preached briefly exhort him to consider of the greatness of his office and work, the danger of negligence both

to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withal exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; and so by prayer commending both him and his flock to the Grace of God; after singing of a *Psalme*, let the Assembly be dismissed with a blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it; then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his life and conversation while he lived with them, and of the causes of his removal; and to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the Rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several

several Presbyteries, of the names of the persons ordained, with their testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire out and finde out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; and yet notwithstanding it is requisite that Ministers be or-

ordained for them, by ſome, who being ſet apart themſelves for the work of the Miniſtery, have power to joyn in the ſetting apart of others, who are found fit and worthy. In thoſe caſes, until by Gods bleſſing the afore ſaid difficulties may be in ſome good meaſure removed; let ſome godly Miniſters in or about the City of *London*, be deſigned by publick authority; who being aſſociated, may ordaine Miniſters for the City, and Vicinity, keeping as neer to the ordinary Rules forementioned, as poſſibly they may; And let this aſſociation be for no other intent or purpoſe, but only for the work of Ordination.

2. Let the like aſſociation be made by the ſame authority in great Towns, and the neighbouring Pariſhes in the ſeveral Counties, which are at the preſent quiet and undiſturbed, to do the like for the parts adjacent.

3. Let ſuch as are choſen or appointed for the ſervice of the Armies or Navy be ordained, as aforeſaid, by the aſſociated *Miniſters* of *London*, or ſome others in the Country.

4. Let them do the like, when any man ſhall duly and lawfully be recommended to them for the *Miniſtery* of any Congregation, who cannot enjoy liberty to have a tryal of his parts and abilities, and deſire the help of ſuch *Miniſters* ſo aſſociated, for the better furniſhing of them with ſuch a perſon as by them ſhall be judged fit for the ſervice of that Church and people.

Beſides

BEsides the publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, that Secret Worship of each person alone, and Private Worship of Families, be pressed and set up; that with national Reformation the profession and power of godlinesse both personal and domestick be advanced.

I. And first for secret Worship: It is most necessary, that every one apart and by themselves be given to Prayer and *Meditation*, the unspeakable benefit whereof is best known to them who are are exercised therein, This being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges to press persons of all sorts to perform this duty *Morning* and Evening, and at other occasions, but also it is incombent to the head of every Family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Familes when they are convened to that effect, are these: First, prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdome, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures

tures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith; as also, admonition and rebuke upon just reasons from these who have authority in the family.

III. As the Charge and office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (however otherwise qualified) should take upon him in any place, but he that is daly called thereunto by God and his Kirk: So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reproved in the Word read, use may be made thereof, to make all the family circumspect and watchful against the same; or, if any judgment be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befal them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded

manded duty, and to apply the offered comfort. In all which the Master of the family is to have the chief hand, and any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship. And seeing the ordinary performance of all the parts of family Worship belongeth properly to the head of the family, the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises; It being always free to persons of quality to entertain one approven by the Presbytery for performing family Exercise: And in other families where the head of the family is unfit, that another constantly residing in the family, approven by the Minister and Session, may be employed in that service; wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine providence be brought to any family, it is requisite that at no time he convene a part of the family for Worship, secluding the rest; except in singular cases specially concerning these parties which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform Worship in families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready

(after the manner) to creep into houſes, and lead captive ſilly and unſtable Souls.

VI. At Family Worſhip a ſpecial care is to be had, that each family keep by themſelves; neither requiring, inviting, nor admitting perſons from divers families, unleſs it be thoſe who are lodged with them, or at meal, or otherwiſe with them upon ſome lawful occaſion.

VII. Whatſoever hath been the effects and fruits of meetings of perſons of divers families in the times of corruption or trouble (in which caſes many things are commendable, which otherwiſe are not tolerable,) yet when God hath bleſſed us with Peace and the purity of the Goſpel, ſuch meetings of perſons of divers families (except in the caſes mentioned in theſe directions) are to be diſapproved, as tending to the hinderance of the religious exerciſe of each family by it ſelf, to the prejudice of the Publick Miniſtery, to the renting of the families of particular Congregations, and (in progreſſe of time) of the whole Kirk; beſides many offences which may come thereby, to the hardning of the hearts of carnal men, and griefe of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have ſought the Lord (in whoſe hands the preparation of mens hearts are) to fit them for the publick worſhip, and to bleſſe to them the Publick Ordinances, the Maſter of the family ought to take care that all within his charge repair

pair to the publick worſhip, that he and they may joyn with the reſt of the Congregation; And, the publick worſhip being finiſhed, after prayer he ſhould take an account what they have heard; and thereafter to ſpend the reſt of the time which they may ſpare in Catechizing, and in ſpiritual conferences upon the Word of God: Or elſe (going apart) they ought to apply themſelves to reading, meditation, and ſecret prayer, that they may confirm and encreaſe their communion with God; that ſo the profit which they found in the publick Ordinances may be cheriſhed and promoved, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make uſe of that gift of God: albeit thoſe who are rude and weaker may begin at a ſet form of prayer; but ſo, as they be not ſluggiſh in ſtirring up in themſelves (according to their dayly neceſſities) the Spirit of Prayer, which is given to all the children of God in ſome meaſure: To which effect they ought to be the more fervent and frequent in ſecret Prayer to God, for enabling of their hearts to conceive, and their tongues to expreſs convenient deſires to God for their family. And in the mean time, for their greater encouragement, let theſe materials of Prayer be meditated upon, and made uſe of, as followeth: Let them confeſſe to God how unworthy they are to come in his preſence, and how unfit to worſhip his Majeſty; and therefore earneſtly ask of God the Spirit of prayer. They

They are to confess their sins, and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to poure out their souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for grace to repent, to beleeve, and to live soberly, righteously, and godly, and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his People, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, Spiritual and Temporal, as they stand in need of for the time (whether it be Morning or Evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, the King's Majesty, the Queen, and their children, for the Magistrates, Ministers, and whole body of the Congregation whereof they are members, as well for their neighbors absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire that God may be glorified in the coming of the Kingdome of his Sonne, and in the doing

doing of his Will; and with assurance that themselves are accepted, and what they have asked according to his Will shall be done.

X. These Exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and their families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families, which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time, wherein prophanity abounds, and Mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot, Every member of this Kirk ought to stir up themselves and one another to the duties of mutual Edification,

cation, by inſtruction, admonition, rebuke, exhorting one another to manifeſt the grace of God, in denying ungodlineſſe and worldly luſts, and in living godly, ſoberly, and righteouſly in this preſent world, by comforting the feeble-minded, and praying with or for one another; Which duties reſpectively are to be performed upon ſpecial occaſions offered by divine Providence; as namely, when under any calamity, groſſe or great difficulty, counſel or comfort is ſought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joyning one or two more in the admodition, according to the rule of Chriſt, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

XIII. And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed conſcience, it is expedient, that a perſon (in that caſe) finding no eaſe after the uſe of ordinary means private and publick, have their addreſſe to their own Paſtor, or ſome experienced Chriſtian: But if the perſon troubled in conſcience be of that condition, or of that ſex, that diſcretion, modeſty, or feare of ſcandal, requireth a godly, grave, and ſecret friend to be preſent with them in their ſaid addreſſe, it is expedient that ſuch a friend be preſent.

XIV. When perſons of divers families are brought together by divine Providence, being abroad upon their particular Vocations, or any neceſſary

neceſſary occaſions, as they would have the Lord their God with them whitherſoever they go, they ought to walk with God, and not neglect the duties of prayer and thankſgiving, but take care that the ſame be prformed by ſuch as the company ſhall judg fitteſt; and that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good to the uſe of edifying, that it may Miniſter grace to the Hearers.

The driſt and ſcope of all theſe directions is no other but that upon the one part the power and practice of godlineſſe among all the Miniſters and Members of this Kirk, according to their ſeveral places and vocations, may be cheriſhed and advanced, and all impiety and mocking of religious Exerciſes ſuppreſſed; And upon the other part, that under the name and pretext of Religious Exerciſes no ſuch Meerings or Practiſes be allowed, as are apt to breed Error, Scandal, Schiſm, contempt or miſregard of the publick ordinances and *Miniſters*, or neglect of the duties of particular callings, or ſuch other evils as are the works not of the Spirit, but of the Fleſh, and are contrary to truth and peace.

A. KER.

FINIS.